

***Violet Leimomi “Momi” Nihi-Quiddaoen
Agnes Puakalehua Nihi-Harp (with her son Isaac Harp)
Honokōhau Oral History Interview
November 18, 1999 with Kepā Maly***

The following interview was conducted to help record family recollections about the land and native families of Honokōhau, Kekaha District, Kona, Island of Hawai‘i. Sisters, Leimomi (born 1927) and Puakalehua (born 1928) are among the last kūpuna living today, who lived at the Honokōhau Iki beach homestead of their mākuā and kūpuna. They are directly descended (on their mother’s side) from the Kalua-Kuakahela-Kimona (Simeona) lines who resided at Honokōhau Iki for generations. Their kūpuna are mentioned in several historical communications of the nineteenth century, as traditional residents of Honokōhau.

The family agreed to participate in the interview because of their concern about proposed land use in

the mauka vicinity of Honokōhau, and also because of their on-going concerns about ilina ‘ohana (family burials) within the Kaloko-Honokōhau NHP. Prior to conducting the interview, both Isaac Harp (on behalf of his mother and family), and Stanley Bond of the NPS had spoken with Maly, in an effort to ensure that proper planning could be done in efforts to care for the ilina.



***Violet Leimomi Nihi-Quiddaoen
(KPA Photo No. 1164)***

Summary of Mo‘okū‘auhau (Genealogy):

- Kalua (k) a me kāna wahine – hānau Pua Kalua (also known as Ma‘a).
- Pua Kalua (w) and Kauī-a (k) – hānau – Heneleaka (w) mā.
- Heneleaka and Kimona Kuakahela (k) – hānau – Kimiona Kanakamaikai Kuakahela and Violet Keaweamahi Kuakahela mā.
- Violet K. Kuakahela and John Kealoha Nihi – hānau Violet Leimomi Nihi-Quiddaoen and Agnes Puakalehua Nihi-Harp mā.

When about three and four years old, the sisters, their parents and other siblings returned to Kona from Honolulu, to take up residency at the family home on the shore of Honokōhau Iki. The family maintained residences at both the shore and in upland Honokōhau Iki (near the present-day Māmalahoa Highway, thus the sisters regularly walked between



Agnes Puakalehua Nihi-Harp (KPA Photo No. 1162)

the shore and upland home, via the trail in Honokōhau Iki. When the girls and their elder siblings entered school, depending on their ages, they walked the trails from Honokōhau Iki to Kailua, Honokohau School, and/or Kalaoa School. Travel to the latter school required their walking from Honokōhau Iki across Honokōhau Nui to Kaloko, and then up through Kohanaiki. Additionally, the girls would accompany their grandmother to Kohanaiki from Honokōhau Iki, to gather lau hala for weaving.

Their personal recollections of life at Honokōhau date back to about 1930 (after the

closing of the Honokōhau Iki Protestant Church), and are filled with details of life at Honokōhau Iki. The sisters describe family sites (including pā ilina or burials – within the National Park), the importance of the near shore and deep sea fisheries, and travel between the coastal lands and uplands as a part of the routine of life and subsistence on the land.

Perhaps of most importance to the lands mauka of the park, while visiting Honokōhau and discussing the Greenwell project area (viewed from the Honokōhau end of Kanalani Street), Agnes Puakalehua Harp, noted that in her youth, she had traveled with some of her elders—to an area which she estimated to be in alignment with elevations of the present-day Kaloko Industrial Complex (though within Honokōhau)—to tend small dry land agricultural plots which were planted by families while living at the shore. Puakalehua (and later her sister Leimomi) described ‘uala (sweet potatoes) and other crops being planted in pockets of soil and mulched planting areas on the lava flats of the lower kula (flatlands).

The sisters believe that this limited cultivation activity occurred in an area above Ka’ahumanu Highway, and most likely (based on family land tenure), it was situated in Honokōhau Iki. Both sisters are clear that the activity in this lowland vicinity was limited in their time. The primary agricultural activities took place in the cooler uplands around the family home (in the ‘ili of ‘Elepaio). The occurrence of some form of lowland agricultural practices in the Honokōhau-Kealakehe-Keahulou vicinity is also confirmed in various native traditions (for example see the tradition of Pu’uokaloa; in Maly, 2000).

Protection of burial sites and old Hawaiian sites is important to the sisters, and they were pleased to know that any such sites found within the project area would be preserved. While Leimomi is in poor health she would like to be kept informed should any sites be uncovered. Puakalehua and her son, Isaac, are very concerned about the care of Hawaiian

places in Honokōhau and would appreciate being informed as well. As lineal descendants of traditional residents of Honokōhau, they ask to be notified should any ilina (burial remains) be located. They also would like to be consulted in the matter of preservation treatment of known sites. On a personal note, Puakalehua Nihi-Harp, expressed her desire to be buried with her family members at the Honokōhau Iki cemetery.

During the interview several historic maps were referenced, and when appropriate, selected sites were identified on the maps as well (see Figure 1).

(begin interview transcript):

KM: We're here at Keauhou...

MQ: Kona.

KM: 'Ae. We're going to be talking story about your recollections of growing up, Honokōhau, Kaloko...

MQ: Yeah.

KM: ...and the 'ohana. But mahalo, thank you folks so much for taking the time to talk story.

MQ: Hmm.

KM: Auntie, kupuna, may I please ask if you would share with me your full name, your maiden name too, and date of birth.

MQ: Okay. My name is Leimomi, Violet, and I'm married now so my last name is Quiddaoen.

KM: And your maiden name was?

MQ: My maiden name is Nihi. My dad's name was John Kealoha Nihi.

KM: Nihi?

MQ: Yeah. I was born October the 24th, 1927.

KM: Oh, so you just had a birthday not too long ago.

MQ: Yeah, last month [chuckles].

AH: Yeah.

IH: Hau'oli lā hānau.

KM: Oh, mahalo.

MQ: So I'm 72 years old.

AH: Yeah.

KM: What a blessing.

AH: And I'm right after you.

MQ: I was born in 1927, she was born in 1928.

AH: Yeah.

MQ: And then we have brothers and some other younger ones.

KM: Oh good. And aunty please, would you give me your name and date of birth?

AH: My name is Puakalehua, my Hawaiian name...

KM: Hmm, beautiful.

AH: My last name is Nihi. My mom is Simeona's daughter. My dad is from Ke'ei, and my mom is from Honokōhau, Kona.

KM: Hmm. So Nihi, your papa is John?

MQ/AH: Yeah.

KM: Came from Ke'ei?

AH: From Ke'ei.

KM: South Kona? Married mama?

MQ/AH: Yeah.

KM: Mama's first name was?

AH: Violet.

KM: [speaking to aunty Momi] Oh, so you're a namesake for mama?

MQ: Yes.

KM: Was she Leimomi also?

MQ: No. Her name is Violet Kauwēamahi (Keaweamahi) Simeona.

KM: Oh beautiful!

MQ: That's her full Hawaiian name, but in short we just call her Mahi.

KM: Mahi, 'ae. Aunty Momi, where were you born?

MQ: I was born in Honolulu. We were all born in Honolulu.

KM: Born in Honolulu?

AH: Yeah.

KM: That's right mama went to Honolulu for a while because papa, I guess was down there, yeah?

AH: Yeah.

MQ: He was working on the boat at the time.

AH: Yeah.

KM: Pu'uloa, Pearl Harbor side, or?

MQ: No, they had the kind old kind ship.

KM: Humu'ula?

MQ: Yeah, the Humu'ula, that's the one.

AH: Yeah.

KM: Oh! So daddy worked boat, go inter-island like that?

MQ/AH: Yeah.

KM: So mama and daddy moved to Honolulu?

MQ: Moved to Honolulu and then that's where we were all born.

AH: I was born right by Waikīkī. What is that hotel now...?

Group: [discusses several hotel names]

AH: ...Near the hotel, that place is where we used to live... Over there never had hotel before.

KM: 'Ae.

AH: My mom and them used to raise ducks, yeah?

MQ: Right.

KM: Oh! In the loko?

MQ/AH: Yeah.

AH: I was born right there. I forget what hotel that is now.

IH: ...The Hilton Hawaiian Village?

AH: Yeah.

KM: Oh, so near Ena Lane?

AH: Yeah.

KM: Hilton Hawaiian Village?

AH: Yes, right in the front by the ocean side that's where I was born.

KM: And kala mai, we're here with your son, Isaac. And Isaac we're going to be just all just talking story.

AH: Yes.

KM: Wonderful! When did you folks come home then? When did you come home to Kona?

AH: I don't know.

MQ: We were all small.

AH: We were all little.

MQ: We were all born in Honolulu but my mom and dad moved here in Kona because I think that my grandfather and grandmother, you know mama's family?

KM: 'Ae.

MQ: They wanted mama and them to come home.

KM: Who were mama's parents?

AH: Kuakahela.

KM: Kuakahela is her mama?

AH: Yeah. Kuakahela Simeona.
 KM: Simeona. And grandpa was?
 MQ: They called him Kimona.
 AH: Kimona.
 KM: Kimona not Kimiona?
 MQ/AH: No, Kimona at that time.
 MQ: But it's Simeona in English.
 KM: 'Ae. Did he carry the name Kanakamaika'i also or just Kimona?
 AH: Because uncle Kanakamaika'i is the oldest son yeah? [Kimona Kuakahela was the father of Kimiona Kanakamaika'i.]
 MQ: Yeah, no, no was uncle Iwane.
 AH: Oh, yeah.
 MQ: But they went call him that name, they just went name him that, uncle Kanakamaika'i.
 AH: That's right. His church was in Waimea.
 MQ: But you know, I had talked to my son Samuel. They were trying to find out about all this kind family tree.
 KM: 'Ae.
 MQ: But the only one that really can talk to mostly is Ding my oldest nephew. He lives on Kaua'i. His mother, Harriet, is the oldest sister of us.
 KM: What's Ding's last name?
 MQ: His mother...
 IH: Oclit.
 KM: Oclit, okay.
 MQ: She's supposed to get all the records of everything but I don't know she moved from one place to another, you know.
 KM: How many brothers and sisters did you folks have? And you two aunties?
 MQ: With my real mother?
 KM: 'Ae.
 MQ: And my real father?
 KM: 'Ae.
 MQ: We had how many girls?
 AH: Five girls, yeah?
 MQ: I think so.
 KM: You name them?

AH: Aunty Harriet, aunty Mary, aunty Hannah, aunty Momi and then...

MQ: Aunty Pua. Five girls, that's right.

AH: Five girls and four boys. Our two brothers died. And then we had two alive ones.

KM: Again, grandpa was Kimona?

MQ/AH: Yes.

KM: Do you know who your great grandparents were?

AH: Kuakahela.

KM: Kuakahela is one side?

MQ: Yeah.

KM: Was Kimona tied to Kalua or?

MQ: I don't know something like that Pua Kalua.

AH: Yeah, yeah.

KM: Pua Kalua?

MQ/AH: Yeah.

KM: Okay, that's what I understand is how this Kuakahela and Kimona lines come together.

MQ/AH: Yeah, right.

KM: Because you see what's really interesting... When you folks came home, where did you live?

AH: Down Honokōhau!

KM: Honokōhau, makai?

AH: Yeah, makai.

MQ: Down Honokōhau Beach.

KM: On the ocean?

AH: Yeah. Right by Honokōhau 2.

KM: Okay. This is very important (and I'm going to move this table closer to me and then that way I can look at the map). When you were talking about this, see this is what we were trying to figure out. You were down Honokōhau 2?

AH: Yeah.

KM: Makai? On the ocean?

MQ: Yes.

AH: Right down by the graves.

KM: 'Ae. [opening map] This is a portion of Register Map No. 1280. I know it's going to be hard for you to see now, but I'm leaving a copy for each of you and you can look at it more closely, later.

MQ/AH: Yeah.

KM: What's really interesting is, here's Kaloko.

AH: Uh-hmm.

KM: This map was made in 1888, okay?

AH: Uh-hmm.

KM: Here's Honokōhau Nui.

MQ/AH: Uh-hmm.

KM: And the big fishpond 'Aimakapā.

AH: Yeah.

KM: Here's Honokōhau 2 or Honokōhau Iki.

AH: Yeah.

KM: Now look here. Here's this 'āina for Kalua.

AH: Uh-hmm.

MQ: Tūtū Kalua.

KM: 'Ae. The kūpuna, this is in 1866 this tūtū Kalua got this 'āina and this one here. It's the 'ili of 'Elepaio, that's the name of this 'ili, the old land. [Grant No. 3022]

MQ/AH: Uh-hmm.

KM: His house mauka on the old road, Māmalahoa and then the other house makai. This is the old before Palani Road, the one before you know?

AH: Right. That little road.

KM: When you go mauka?

AH: Yeah.

KM: That's right. So his other house was makai here. Look at what's so amazing here's this kupuna Kalua and supposedly Pua Kalua is his daughter.

AH: That's my godmother and godfather. That's the one that gave me the name Puakalehua.

KM: Puakalehua, just beautiful! Look at here. Here's tūtū Kalua's mauka house in 1866.

MQ: Uh-hmm.

KM: His 'āina, they kanu kalo, mai'a, things all mauka?

MQ/AH: Yeah, right.

KM: Look at where tūtū Kalua's house is on the ocean at Honokōhau 2.

MQ/AH: Yeah.

KM: Almost the same location as where you folks were living.

MQ/AH: Yeah, right.

KM: Was the church nearby you? At your house makai, do you remember there being an old church there or was it pau when you went home?

MQ: I think it was out already.

AH: Was gone that's why we don't know.

KM: That's what aunty Makapini said with tūtū Kawena in 1962.

MQ/AH: Yes.

KM: They went ne'e the church yeah?

AH: Right.

MQ: They moved.

KM: You came home, you were young children. If you were born in 1927, '28 like that?

MQ/AH: Yeah.

KM: You think that you were five, six years old when you came home or?

AH: Yeah, I think we were about this...

MQ: Yeah about that.

AH: We had brother Jerry and brother Glenn.

MQ: We were all small when we were at Honokōhau.

KM: So this would place it by maybe 1933-32, when you folks had come home?

AH: Yeah.

KM: About that time, yeah?

MQ: Yeah.

KM: Were aunty Makapini and uncle Kanakamaika'i still makai?

MQ/AH: Yeah.

AH: They came down for us at Kailua, good thing aunty them came because our boat went huli. Aunty Momi was going out in the ocean.

KM: So when you folks came home you rode canoe?

AH: Canoe.

KM: From Kailua?

MQ/AH: Yeah.

MQ: And we were going home to Honokōhau, yeah.

AH: And everything we owned was gone.

KM: Oh, nalowale!

MQ: The only thing we were missing was her. She was going out already into the ocean. Floating out with the rug because mama bought a big rug for the house.

KM: Ohh! So you think this was about 1932-33?

MQ: About that.

AH: We weren't five or seven years old, we were young.

KM: More young?

AH: Our brother was the baby when the boat went turn over he only came out with his diaper.

MQ: He was young.

AH: Our other brother, I think he was going to one or two. Brother Ben was little yeah?

KM: Brother Ben?

MQ: He was the baby.

AH: Yeah, he was just a baby. Brother Jerry he was about two or three years old.

MQ: About there, yeah.

KM: Do you remember who was the steersman? Who's canoe was that you folks were going home on?

MQ: My uncle's?

KM: Kanakamaika'i?

AH: Yeah.

KM: Is that Joseph, Joe Kanakamaika'i or is there? Do you remember what his full name was?

MQ: I don't know but I know they used to call him Kanakamaika'i.

AH: Yeah.

KM: 'Ae. Kimeona?

MQ: Kimeona is his last name.

AH: Yeah.

MQ: Well we wouldn't get that boat to huli but because my daddy and my uncle were kolohe [chuckles].

AH: Drinking.

MQ: Yeah, they were drinking on the boat and my uncle was the kind spiritual, a minister.

AH: You know uncle Kanakamaika'i he was a preacher.

KM: 'Ae.

MQ: He told them, "don't drink on the boat," because we were all on the boat.

AH: Daddy's brother, he brought the drink on the boat so the whole thing. Just before we came to the point where we were going turn into Honokōhau.

KM: Maliu. Maliu Point right there [pointing to location on map].

AH: Maliu.

KM: Right there, right by the little point when you go in.

MQ/AH: Right, right.

KM: And get the little fishpond tucked in.

MQ: That's right! Past Maka'eo.

AH: Right outside the whole thing we turn over and we lost everything.

KM: 'Auwē!

AH: We thought we lost our baby brother because he went straight down. He was sleeping.

KM: Amazing!

MQ: Yeah, and the boat went huli and he was under the boat.

AH: He was underneath. Deep. Mama had to dive.

KM: Mama went dive down to get him?

AH: Yeah. Because daddy had to go after her [pointing to Momi]. She was going out in the ocean, way out.

KM: Out with the current? You went 'auana?

MQ: All the things were going out, and us too. Auntie Kakū grabbed me and my other sisters grabbing each other, you know. Going in because we were way out in the deep.

KM: So was the canoe coming home from Kailua?

MQ/AH: Yeah.

MQ: We were going home to the Honokōhau Beach.

AH: Because uncle Kanakamaika'i said, "No, inu."

KM: 'Ae. uncle Kanakamaika'i was a kahu also?

MQ/AH: Yeah.

KM: Had he been the kahu at the Honokōhau Church?

MQ/AH: Yeah. [By their time, the services were held at uncle Kanakamaika'i's mauka house.]

AH: His church too. Our great grandparents were two kahu's.

KM: 'Ae.

AH: Tūtū, the husband and the wife, was for the queen.

KM: Do you remember them? Who was that?

AH: They were for the queen. They were the ones that watched over the queen, my great grandparents.

KM: What is their name?

AH: Kuakahela.

KM: Kuakahela.

AH: I forget tūtū lady's name.

MQ: Heneleaka.

AH: Oh, yeah that's right.

KM: Heneleaka?

MQ: Heneleaka. In English it's Harriet but in Hawaiian they call Heneleaka.

AH: It's my oldest sisters name.

KM: Oh, wow that's amazing! Now this is Honokōhau 2, what's your understanding about who's 'āina that was? Was that your kūpuna's 'āina or were they living there underneath somebody else?

AH: We don't know anything about that.

MQ: No.

AH: We only know that when we came from Honolulu we went straight to that area.

KM: Amazing.

AH: Because they had one, two, three houses yeah, inside there?

MQ: Yeah.

KM: That's right, I'll show you the photographs. I got some nice photographs.

AH: Oh!

KM: They're coming from Honolulu, you'll see the houses.

MQ/AH: Oh!

KM: You're right, three houses.

AH: Beautiful that place. Where our yard was had all that kind 'ili'ili.

MQ: Oh yeah, the nice kind of rocks.

KM: 'Ae, the kind small, 'ili'ili?

MQ/AH: Yeah.

AH: Beautiful!

KM: So kahua hale and all 'ili'ili?

AH: Yeah, all around.

KM: How your floor inside the house was all 'ili'ili?

AH: No.

KM: Papa, wood?

AH: Regular papa.

MQ: That was separate. Our house was separate from the kitchen.

AH: Yeah. The kitchen.

KM: You get hale 'āina on one side?

MQ/AH: Yeah.

KM: And the hale moena like that where you folks sleep?

MQ/AH: Yeah.

MQ: And the parlor one side.

KM: 'Ae.

MQ: Then we cook outside because in those days no more this kind stove.

KM: That's right, kapuahi?

MQ/AH: Yeah.

KM: You make kapuahi?

AH: Yeah. Our aunties used to be all the cooks and take care. We cannot do anything because those days our father and our mom don't believe for us kids to go in there. Look how young we were. The only time we used to go in the kitchen was when we eat.

KM: When you eat?

MQ: Yeah.

KM: So interesting. That's really kind of an old style too.

AH: It's a beautiful thing you know.

KM: Yeah. That's how the kūpuna and most times before ancient times the men cooked.

MQ/AH: Yeah.

KM: But now here the mākua all...

AH: But now all the girls. When the table is set only children eat first.

KM: Hmm.

AH: Until you know everybody move out, and our aunties used to cook. Aunty Makapini's two nieces, yeah?

MQ: Right. Aunty Ka'aha'ai...

MQ: Ka'aha'ai.

AH: Who else?

KM: Ka'aha'ai?

MQ: Yes. Her English name is Elizabeth.

AH: And aunty Annie, aunty Rose, they are always the cooks. Kids cannot go in there.

KM: So, aunty Ka'aha, aunty Rose. You mentioned an aunty Catherine?

MQ: No, not Catherine that's our cousin.

KM: Okay.

MQ: We had three girls, Ka'aha, Catherine and Rose are all cousins. The only aunty and uncle we had at that time was uncle Kanakamaika'i and aunty Makapini.

KM: Now were these cousins older than you?

MQ/AH: Yeah.

AH: All old.

MQ: They were way older. We were all kids running around like one idiot. [smiling]

AH: [chuckling] Yeah, they were the ones watch over us while our parents go fishing. Our mama and aunty and them used to go out make limu, ina, hā'uke'uke all everything. When they come home they have all this.

[Following the interview, aunty Pua recalled that there were several kinds of limu that they and their elders would regularly gather at Honokōhau. These limu were the pāhe'e, wāwae'iole, kohu, and līpoa.]

KM: Beautiful life, that kind?

MQ: Yeah.

AH: We don't touch nothing, they do everything. You know in those days the Hawaiians were real clean with their food.

KM: Clean yeah, really take care?

AH: Yeah. We never did touch anything, food and stuff, no.

KM: With you folks...and I understand that your mama and papa separated yeah?

MQ/AH: Yeah.

KM: Did mama and papa stay with you down at Honokōhau makai?

AH: Yeah.

KM: For a while?

AH: They were.

KM: Had your mom and dad? Had aunty Makapini, uncle Kanakamaika'i? Had these three older cousins?

MQ: Cousins, aunties...our aunties.

KM: Had all you children?

MQ: Yeah, all us.

KM: You folks. Were there any other old people living down by you? Or in your 'ohana?

AH: Our other uncle.

MQ: They called him uncle Pali.

KM: Uncle Pali?

MQ: Yeah. He was another fisherman, but I forget his last name [Pali Ka'awa].

AH: He had a wife and two sons, yeah.

MQ: Yeah.

AH: And then I had uncle Daniel them yeah?

MQ: Yeah.

KM: What was uncle Daniel's last name? Do you remember?

AH: Pau'ole.

KM: Pau'ole. So he would come down to Honokōhau?

AH: Yeah, they were staying there. We were all staying close together.

MQ: Because in the night we just throw the blanket down the pillow and everybody sleep.

AH: Yeah.

IH: [chuckling]

KM: Right on the papa?

AH: On the hāli'i.

KM: Throw out the hāli'i.

AH: Because get mat, my mom them used to make the mat.

KM: Ulana lau hala?

MQ/AH: Yeah.

KM: What did you folks get lau hala trees down at Honokōhau?

AH: No. We used to go up Honokōhau.

KM: You go mauka. Oh, on the kula?

MQ/AH: Yes.

AH: Aunty Makalika yeah?

MQ: Yes, by her house.

AH: By her place get plenty.

MQ: Kohanaiki they call it.

KM: So at Kohanaiki.

AH: Sometimes we would go with our aunty them.

KM: About how far mauka did you go? Did you go mauka on the old trail?

MQ/AH: Yeah.

AH: We have to.

KM: So you would walk feet or holo lio, kēkake?

AH: We had to walk.

KM: Walk feet?

MQ: Either on the donkey or on the horse.

KM: This map, if I can again I'm going to reference back to the map [Register Map 1280]. If we look here, generally this is 'Ai'opio Fishpond.

AH: Yeah.

KM: The small, Honokōhau fishpond.

MQ/AH: Uh-hmm.

KM: Did you hear that name 'Ai'opio or...?

MQ: Yeah, we did.

AH: I never, 'cause I was young.

KM: Of course, you were more young. And sister stayed down longer than you, is that right?

AH: Yeah because I had to go and stay in Waimea.

KM: Okay. Here's what's really interesting, and this map doesn't show it real good but see there was a trail makai that ran across the Honokōhau Nui. And look here's the trail that comes mauka and actually the trail went all the way just what you're saying. And this is Kohanaiki up here.

AH: Yeah, up Kohanaiki we used to walk.

MQ: Yeah.

KM: So, you folks would walk across this old Honokōhau trail?

MQ: Yeah.

KM: Because this comes into Honokōhau Nui.

MQ: Uh-hmm.

KM: It goes up. May I ask one other question. If you folks walked along here did you go all the way makai over here and cut mauka?

AH: Go Kaloko?

KM: Go Kaloko do you think?

AH: Yeah.

KM: You would go up Kaloko Trail?

MQ/AH: Yeah.

MQ: Both sides.

KM: Both sides.

MQ: Get one road that goes up to Kalaoa.

KM: 'Ae.

MQ: Another road that goes down to Kailua side.

KM: 'Ae, that's right. Right here.

MQ: Yeah.

KM: These roads, one goes to Kailua one comes out and goes to Kalaoa like that?

MQ: Right.

AH: We used to walk that.

KM: So you folks in the '30s, were still walking these trails going mauka-makai?

MQ/AH: Yeah.

AH: That's when she goes to school. Her and my sisters.

KM: So you went from Honokōhau makai, you walked mauka, go kula?

AH: Kalaoa.

MQ: To go school in Kailua.

KM: Oh, you would go across the papa out here? You went to Kailua?

AH: She was too young to go up Kalaoa. Only my other sisters would go.

MQ: Yeah, they went. When we moved from Honokōhau to the up Honokōhau, then they went to Honokōhau School.

KM: Ahh, so you were still going to Honokōhau School then? [The school (public land) was situated between the two section of Kalua's Grant in the ili of 'Elepaio.]

MQ: Yeah, I was going.

KM: About when you went to school, Kailua. Did you stay in Kailua for the week and come home weekend? Or did you go back and forth everyday almost?

MQ: Yes, back and forth everyday from Honokōhau.

AH: Walk, yeah.

KM: Holo wāwae all across this papa?

AH: Yeah! Even us too, when we were babies we still gotta walk.

KM: The pāhoehoe, 'a'ā and what grassy land some area?

MQ/AH: Yeah.

AH: Our place, where we were living, the volcano never erupted. The volcano never interrupted where we were living. It went past us, around [gesturing]. When Pele came down, Pele told my great-grandma she needed something to eat and water. The people that were along the way didn't give her any, and they made fun of her.

KM: That's right. So that's the story that you heard for this side out here [pointing to Honokōhau vicinity on the map]? The big lava flow out...

AH: Honokōhau.

KM: Honokōhau, Kalaoa side?

AH: Uh-hmm.

KM: Oh, wow! That's awesome! Your great-grandma is telling this story?

AH: Yeah, she was telling this to my mom.

KM: About Pele coming down?

MQ: And my mom told us.

KM: Told you folks?

[Based on historical accounts, and timing of their great grandmother's life, the eruptions described above would likely be associated with the 1800-1801 Hualālai eruptions and visit of Pele to the Kekaha lands (native texts translated by Maly, see Maly 1998).]

MQ: Because we were young yet but I still remember when we were living here in Kona. But we were living in Hōlualoa. This taxi driver we all were on the taxi driver and we were going to Honokōhau where my uncle them lived.

KM: 'Ae. Kanakamaika'i?

MQ: Yes, Kanakamaika'i.

KM: Mauka?

MQ: On our way going to Honokōhau from Hōlualoa, he saw this beautiful Hawaiian lady. So the Japanese driver told us, shall we pick her up or shall we not. My mother knows, my mother just went tell you wait. She went talk Hawaiian to that Japanese because he's an old Japanese, Hawai'i born.

KM: He kama'ilio Hawai'i.

AH: Beautiful lady, she had ehu hair.

MQ: And he put her on the car. The taxi driver told her, "Where you going?" She tell, "Oh, you take me right down here." But before we reach to her destination she went disappear.

KM: Nalowale?

AH: Yeah.

MQ: Because when the guy went stop his car and turned around to look for her, she was gone.

KM: Amazing! Here's Hōlualoa, so the mauka road came like this?

AH: Yeah.

KM: You come in all the way from Hōlualoa. So Later, you folks were living mauka, Hōlualoa?

MQ/AH: Yeah.

KM: By the school, church area or?

AH: No. It was on a ranch.

KM: Gomes?

MQ: Gomes, Johnny Gomes.

KM: So you folks came all across? This is Keahuolu, Kealakehe, the old road is actually not far from this one here a little lower.

AH: Yeah.

KM: Where the old road was. Do you know where the intersection joins with the Kalaoa Road?

MQ/AH: Right.

KM: When you got by there the woman nalowale or at Honokōhau?

MQ: Before we get there.

KM: Amazing, yeah?

MQ: Yeah.

KM: Wow!

MQ: When the taxi driver went turn around to ask that lady, "Shall I drop you here?" He just went tell, "Can I stop here and you can get off?" He went turn around and look for her and she was gone.

KM: 'Ae.

AH: She was beautiful you know, she had long hair.

KM: So you folks saw this woman?

MQ: Yeah, we seen her.

KM: How amazing!

MQ: Mostly we hear.

KM: 'Ae, mo'olelo.

AH: My mom and dad said don't refuse old women.

MQ: She can come as a beautiful woman and she can come as old woman.

KM: Luahine?

MQ/AH: Yeah.

KM: 'Ae. Always aloha, ho'okipa?

MQ/AH: Yeah, right.

AH: My mom them always telling us, take care of the old people.

KM: Beautiful, beautiful. When you folks would come from mauka because you mentioned that mama mā would make moena, ulana lau hala?

MQ/AH: Yeah, yeah.

KM: About how far did you folks come up to get the lau hala do you think? Was it close to the mauka road or more midway kula?

AH: All the way up.

MQ: All the way.

KM: All the way up? To where the families were living, Kohanaiki?

MQ/AH: Yeah, right.

KM: So you would go mauka Kohanaiki go 'ohi lau hala like that? Mama them would ulana and everything?

MQ/AH: Yes.

MQ: We walk and then they leave 'em out in the night.

KM: 'Ae, kaula'i?

MQ: Yes, to make it soft in the night.

KM: Palupalu, 'ae. When we were driving over here today, sister was saying that you folks around your house and I guess going mauka into Honokōhau 2, you folks would go up on the kula and kūkū them would kanu 'uala?

MQ: Yes.

KM: And things like that, can you describe?

MQ: Taro, sugar cane.

KM: Below? But, this is makai of the mauka road?

MQ: Yeah.

KM: Makai of the mauka road?

MQ: Yes.

AH: Yeah, right down.

KM: You said in the 'a'ā, like that?

AH: Yeah.

KM: Can you describe how you folks would go and kanu 'uala and kalo like that?

AH: We'd go with our dad, when he get time to take us with him, we go with him.

MQ: Yeah, we go. But mostly they the one do 'em.

AH: Yeah.

MQ: The only time we know is when they bring 'em home.

AH: Bring home and we can see all of the fruits and the vegetables.

MQ: We were all young.

KM: 'Ae.

MQ: And you know how old fashioned time they kapu. You cannot just walk any old place.

AH: Yeah. Because plenty people get place up there, not only us. All the family.

KM: Now today, before we came to see you aunty Momi, we took tita and we went up to just a little mauka up Kaloko. Where the restaurant is.

AH: Right.

KM: And tita was saying just like mauka here in the kula. Had halakahiki, the pineapple?

AH: Yeah, the small kind.

KM: Small pineapple. Was 'ono?

AH: It's sweet. Do you remember daddy used to bring home?

MQ: Right.

AH: And we all eat the sweet potato, the taro. All kinds, the onion.

KM: The onions that's what you said the 'aka'akai?

AH: Yeah.

KM: Big, 'ono, sweet?

AH: Yeah.

MQ: Those things were so good.

KM: So the family would kanu. You folks no plant down by the house much? You no plant food down at the house?

MQ: No. They plant mostly...

MQ/AH: ...away from the house.

KM: Go up on the kula?

AH: Yeah, I told you where.

MQ: Up on the mountain side...

AH: Across the highway.

KM: Across the highway, on the kula there?

AH: Yeah.

KM: So home you folks...

AH: Because we were fenced in, it had a stone wall.

KM: Had a stone wall all around the house?

MQ/AH: Yeah.

AH: Because when we were little, we cannot climb over the wall.

KM: That's right.

AH: Was high.

KM: Yeah. They no like you go out in the ocean too?

MQ/AH: No.

AH: Was too close to the beach.

KM: What were aunty and uncle and mama them doing in the ocean?

MQ: My uncle them were fishermen.

KM: I understand that Kanakamaika'i was sort of like the overseer?

MQ/AH: Yes.

MQ: He was the kind man that they know when the school was coming in and his favorite was akule. Every time when the akule come in, all the school of akule, he call his group and they go down and they surround the net.

KM: 'Ae.

MQ: And he knew who to call to come and buy the fish.

AH: Yeah.

MQ: He would sell it to Japanese.

KM: So that was their livelihood, yeah?

MQ/AH: Yeah.

MQ: That's how they do and that's how my mom and dad was doing. We were living in Honokōhau.

KM: 'Ae.

MQ: And when my dad would go out and make fish, the Japanese come down and they buy it from my daddy. But my daddy tell I don't want money, but I like you bring me bag flour, bag rice, in other words just like exchange.

KM: Exchange, beautiful yeah?

AH: Yeah.

KM: So the things you couldn't grow or go fish? They would bring down?

MQ/AH: Yeah.

KM: So mostly the Japanese? And these were coffee farmers?

MQ/AH: Yeah.

KM: Mauka?

MQ: Yeah, Japanese and other local kind people, business people.

KM: Kanaka?

AH: My grandfather them adopted some of the Japanese family. The Yama family.

KM: Yama, oh!

MQ: Yeah they adopted.

AH: That's why we didn't have to worry about food.

MQ: Yeah.

KM: 'Ae, how beautiful, that way of life is maika'i.

MQ/AH: Yeah.

AH: My uncle and my dad them just give them the fish because they bring donkeys, horses all loaded down.

IH: [chuckling]

AH: So we never did spend, the food that came to us was paid for in that way.

KM: 'Ae, that's beautiful!

AH: Oh, I love those days!

MQ: Those days were good.

KM: So they go out and get akule, how many canoes do you think were down at Honokōhau when you were children?

MQ: There were plenty canoes.

AH: Yeah, cause they came down...

MQ: 'Cause when my uncle them, they go fishing they're not the kind small 'potote' boys [chuckles]. They are husky, big kind feet. Plenty and the only way that my mother them can know that they're coming home from the ocean. They had one light.

KM: On the canoe?

MQ: On the canoe, but I think the kind big spotlight. So when they shine up on our house yeah?

KM: Oh, so they go out lawai'a night time?

MQ/AH: Yeah.

MQ: And then when they shine the light up then my mother run out on the porch and then she hang up the...

AH: The light.

MQ: The lantern.

KM: How nice.

MQ: Just like they telling, okay we're over here.

KM: That's how they angle for come in?

MQ/AH: Yeah.

KM: Because I imagine if you don't come in the right place maybe ho'ohuli or?

MQ: Bang.

AH: Night time, look narrow yeah, the coming in from outside?

KM: Yeah.

IH: On top the papa?

KM: That's right.

AH: There you go, on the papa or you going hit the pond wall.

MQ: But if you do like that, that means they get plenty fish.

AH: Yeah, cause they need big help.

KM: So they go out for akule? What other kinds of fish?

MQ: 'Ōpelu, 'ū'ū.

AH: Menpachi, yeah, 'ū'ū.

MQ: And all kinds, they go by the school.

KM: Walu, they go out fish walu or anything else?

AH: Yeah, yeah.

MQ: Surround net.

AH: They no use hook.

KM: No use hook?

MQ/AH: No.

KM: They make hauna... I'm sorry not hauna, but maunu, but they hānai?

AH: Yeah, they give bait and then they pull.

KM: Because hauna no good, you put the rubbish in the water you going eat rubbish, yeah?

MQ/AH: Yeah.

KM: And the bad fish come in too, yeah?

MQ/AH: Right.

KM: They palu, they make?

MQ: They make their bait.

AH: What they used to throw outside for the fish is the kind, pumpkin.

KM: 'Ae, pala'ai.

MQ/AH: Yeah.

AH: Pala'ai the one they bring all the fish in.

KM: Your kūpuna are so na'auao, yeah? When you go lawai'a with pala'ai, 'uala like that and the fish come ma'a...

AH: Come in.

KM: They come, yeah?

MQ: Right.

AH: They can smell that too.

KM: That's right and none of the bad fish or the bad manō or kākū, don't come in yeah?

MQ/AH: No.

AH: The manō don't bother, they stay out.

KM: Aunty was saying earlier, that's like 'ōhana, that manō?

MQ/AH: Yeah.

AH: That manō is our family. When our boat went down, they no come by us they all stayed away. Like standing guard.

KM: Just like kia'i, guardian, just watch.

AH: They no bother they watch, but she was going out with the sharks following.

MQ: Yeah. Because the boat was...and we were going out and all my brother them were all under the boat.

AH: Under the boat, under the water.

KM: And what?

MQ: And my dad and my uncle...you know my dad and all their brothers and cousins, they were all drunk. [chuckling]

KM: 'Auwē!

AH: That's why my uncle Kanakamaika'i was very upset.

MQ: But my uncle is the one?

KM: Kanakamaika'i?

MQ: Yeah.

AH: You know we understand when my uncle talk Hawaiian, "no inu."

KM: 'Ae.

MQ/AH: Yeah.

AH: Because we were way out already, we were just about to turn to come in...

MQ: Because that boat was kapu, in Hawaiian those days, the make kapu.

KM: That's right and when they make that kind kapu, hard yeah?

AH: Yeah.

MQ: And you know why, that boat is kapu because that's their good luck boat. That's what brings in their money, they get their food and their living it.

AH: And the family?

MQ: My dad and my other uncle them nevah like listen, they did their own way.

KM: You know why they ma'a to the haole boat Humu'ula, they only do what they like, yeah?

AH: Yeah.

KM: But on this ...

MQ: No, they like act macho man! [chuckling]

Group: [chuckling]

MQ: And when the boat went huli, everything went huli!

AH: Everything lost.

KM: And what, mama no like pa'i him? [chuckles]

MQ: No. They don't know what to do, he was so nervous.

AH: She was diving down the ocean for the babies. Because when she went grab my brother he only had his diaper. His clothes were all gone and he was sleeping. When mama brought him up he was asleep. But we were looking for her, she was way out.

KM: Mahalo ke Akua, yeah?

AH: Amen!

MQ: We were so small and I was hanging on to...I knew I was hanging on to something.

AH: They were looking, and then I told mama, "Ma, ma, ma!" [pointing out to sea] I was looking at my sister going out, and the wave was taking her.

KM: 'Auwē!

MQ: No matter how 'ona my father and my uncle them can be as soon as the boat went huli they all came sober. [laughing]

Group: [laughing]

MQ: They woke up fast. The only voice you could hear is my mother.

AH: Yeah.

MQ: Cussing and swear at them and they all diving in the water looking for this and looking for that.

AH: And uncle Kanakamaika'i only sit down and he look and he shake his head because he was scared because we were mostly little babies.

MQ: We were all young kids, just babies [chuckling].

AH: Tūtū lady had three in the diaper. It was uncle Jerry, uncle Ben and me.

KM: So you guys was young?

MQ: We were all young and my sisters and brothers.

KM: Now you folks, when uncle and aunty, and mama them would go out lawai'a, the men would go out the deep sea fishing?

MQ: Out in the deep sea.

AH: Yeah.

KM: Did the women go fish some too?

AH: No. They would go make the kind ina, wana like that.

KM: 'Ohi limu?

AH: Yeah.

MQ: Mostly their job is to stay home and get all the food and everything prepared.

AH: Food ready.

MQ: And take care of us because we were small kids running around like idiots.
[shaking her head]

KM: [chuckles]

AH: But we used to do more swimming [smiling].

MQ: Yeah.

KM: When you prepare food you said sometimes laiki came down, flour like that?

MQ: Oh, yeah.

KM: Did you folks make poi, poi 'uala, kalo?

MQ/AH: Yeah.

MQ: Daddy used to go and get the taro up in the garden.

KM: Mauka?

AH: Uh-hmm.

MQ: Because the family planted the taro up on this side and when they come down they bring the taro, the rice and whatever [gesturing mauka of Māmalahoa Highway].

AH: Yeah. Uncle Kanakamaika'i.

MQ: And when they go home, they go home with all the fish.

KM: You know where the mauka house, Honokōhau is?

MQ/AH: Yeah.

KM: That was tūtū Kalua's old land from 1866. Is that where they planted their taro?

AH: Yeah, right on the side of the house.

MQ: Yeah.

KM: The mauka house area?

MQ/AH: Yes.

KM: How about the 'uala and stuff was it more makai? Closer to your makai house or was everything...?

MQ: No, up, up.

AH: Up towards the mountain.

MQ: By the house but a little bit more up.

KM: Oh, okay. Has good 'āina there yeah?

MQ: Yeah.

AH: We had coffee land and grapes.

KM: Oh, wow!

MQ: Yeah, they had all.

AH: All that.

MQ: Our own vegetables.

AH: Mountain apples.

MQ: 'Ulu.

AH: 'Ulu, everything we didn't have to worry.

KM: Everything you need?

AH: Yeah.

KM: I'm going to come back to this just for a moment. Aunty Pua, remember when we were talking earlier, were there some planting areas lower, close to the ocean? Where the pineapple or was it all up by the mauka house?

AH: No, some was Honokōhau, down kai.

MQ: Okay.

KM: So you did have some makai also, as well as the mauka?

AH: Yeah. You know where we used to go...where we went to the restaurant [Sam Choy's Restaurant in the Kaloko Industrial Park] right around there. In that kind of area.

KM: So it's about within three quarters of a mile, half a mile of the ocean?

AH: Yeah, cause never had road before they just had trail.

KM: No. It was ala hele and you go mauka-makai.

AH: All our uncles go check their vegetables.

KM: 'Ae.

AH: No need water.

KM: No need, what you said kēhau, night time the moisture comes?

AH: Night time, moisture.

MQ: Right.

KM: So they pulu, they kīpulu, put mulch like that?

MQ/AH: Yeah.

KM: Oh, na'auao eh? Na'auao nā kūpuna!

MQ/AH: Yes.

AH: We didn't have to go to the store to buy all the vegetables.

KM: And mama and aunty them they 'ohi limu, hā'uke'uke, wana, ina?

MQ/AH: Right.

AH: Crab.

KM: How about when papa, grandpa and uncle them would go out to get their 'ōpelu like that? You said that they used pala'ai?

AH: Yeah.

KM: How about the 'ōpae, 'ōpae 'ula?

MQ/AH: Yeah.

MQ: The red one.

AH: Oh yeah, we get that one!

KM: Where did your 'ōpae come from?

AH: Only us get from up there.

MQ: From up there by the pond.

AH: Honokōhau.

KM: By the house, or by the pond?

AH: No, it's way inside you know where the graveyard stay?

KM: Yes, yes okay.

AH: Right down below.

KM: I'm going to open up another map...

AH: I think supposed to have that in there.

KM: This map now is from the 1961 archaeological study [Emory and Soehren 1961:2, enlarged to 174%], now generally this is 'Ai'opio fishpond here, okay?

AH: Uh-hmm.

KM: Here's the heiau. Do you folks remember hearing about that heiau?

Group: [pauses - thinking]

KM: Auntie Makapini said above your folks house you folks, I think were living right in about here [Site H-6].

AH: Yeah, inside there.

KM: Mid-way between the two fishponds?

AH: Uh-hmm.

KM: See this one here [Site H-14], auntie Makapini said, this heiau, that's the only one that she heard the name of. She called it Halekūō.

AH: ...My great-grandfather's house was by here. He was buried under that. ...Somebody turned the house over, so my dad them went paint 'em red a couple of houses like that. And tūtū man and tūtū lady is buried right there.

IH: Ma, that's the one, on top of the lava flow?

AH: Yeah, yeah.

KM: This one here [Site H-26]?

AH/IH: Yeah.

KM: Okay, I'm just trying to think now. By your recollection if this is the fishpond here, where did you folks go and get your 'ōpae 'ula?

AH: Over there, right over there [pointing to the upland side of the pond, 'Aimakapā].

KM: Right above the pond?

MQ/AH: Yeah.

KM: That's right, had a pond?

MQ: Where the grave is, and you go down.

AH: Right down from the grave.

KM: Okay.

AH: Because this thing disappears, nobody can see it, only us.

KM: The 'ōpae?

MQ: Uh-hmm.

AH: Yeah, the 'ōpae disappear, when strangers go over there they go away.

KM: Oh.

MQ: Yeah.

AH: Only us can see 'em. Then when our dad and our uncles go and get them, they all come out.

KM: Hmm. Just above this heiau over [Site H-1] here there's a pond also, and uncle Joe Kahananui...

MQ/AH: Uh-hmm.

KM: Spoke about that there's a pond by Alulā Bay, where they would get 'ōpae too. I guess off of the side of here?

MQ/AH: Yeah, right.

AH: Over there get too.

KM: Amazing, yeah!

AH: But the one that's close to the pond, it's kapu just like nobody knew that over there get.

KM: So that was for 'ohana?

AH: Yeah. When the 'ōpae come out, the 'ōpae 'ula'ula yeah?

KM: 'Ae, 'ōpae 'ula.

AH: Yeah.

KM: Tiny red shrimp?

MQ/AH: Yeah.

AH: When that thing come out only us can see, but when somebody else is around they disappear.

MQ/AH: Yeah.

KM: You know what's amazing too, when you folks go out lawai'a, when uncle them would go out and they make the 'ōpae for their bait...

AH: Yeah, they would mix 'em up with the pumpkin.

KM: 'Ae, with the pumpkin, okay. You know when they pūlehu or kō'ala the 'ōpelu like that did you folks eat the ōpū too?

MQ: Yes!

AH: Oh yes [chuckling] we got to eat the whole thing. From the head to the tail.

KM: Get the pala'ai and the 'ōpae inside, 'ono, I was told.

AH: Yeah, 'ono. Our time when our aunty them cook everything we cannot go with them.

KM: You didn't touch?

AH: Only eat.

MQ: Because we were young kids.

AH: Even if we were teenagers we cannot be there when they stay cooking.

KM: Amazing!

MQ/AH: Yeah.

KM: Did uncle them, do anything with this smaller 'Ai'opio Fishpond that you remember? Were there 'anae or awa?

MQ/AH: Yeah.

AH: Had all kinds of fish.

MQ: They had awa, they had mullet and they had that red 'ōpae.

AH: And they had the big kind 'ōpae. We go underneath the grass and grab, yeah?

KM: 'Ono, ah?

MQ: Yeah, we used to cook 'em right outside of the pond [chuckling].

KM: Did they call it 'ōpae lōlō?

MQ: Yeah, something like 'ōpae lōlō. But that was the big, big kind.

KM: More big?

AH: Big kind 'ōpae.

MQ: Yeah.

AH: We used to go grab them with the limu.

KM: 'Ae.

AH: Every time when we go swimming or my older sister them were washing clothes, yeah sis?

MQ: Uh-hmm.

KM: And then we go and do that.

KM: That's amazing!

AH: Yeah. We used to be rich over there.

KM: The main houses, the three houses were they all close together in one area?

AH: It's close together, it's in a stone wall.

KM: A walled area?

MQ: Yeah, they made a wall. And that house was built...only the three house are built.

AH: Yeah, right in there.

KM: And you folks said when you came home the church had been taken away already?

MQ: Yeah.

AH: No more.

KM: No more the church? I'll give you a picture of the church, you'll really like seeing that.

AH: How wonderful!

KM: Did uncle them, uncle Kanakamaika'i and anyone use the big Honokōhau fishpond? You know the Honokōhau 1, get the other fishpond over here yeah?

AH: Yeah. My other aunty the one gave me my name...

MQ: That's the one in Kaloko, I think.

AH: Yeah, the Kaloko Pond.

KM: Well, here from Kaloko... [pointing to locations on map] Kaloko is all the way over here. See actually there's three, there's the small 'Ai'opio Pond, by Maliu Point. This is where you folks came, when the canoe came and what you were saying and the canoe went huli. Somewhere over here?

AH: Right outside?

KM: Yeah, outside this point. One pond, and here's the 'Aimakapā pond. The big Honokōhau Pond here and then get the Kaloko Pond further down.

IH: Is this the one where tūtū man got buried on top?

KM: Yes, mauka here.

AH: Oh, that's the one down.

KM: This is the one, the big one.

IH: Yeah.

AH: Yeah.

MQ: Yeah, the place we go swimming and wash clothes that's the one.

AH: They get brackish water over there.

KM: That's right.

MQ: Yeah.

KM: In fact off on the side over here, see this here this is the cairns, the piles of stones?

AH: Uh-hmm.

KM: The stone mounds that have the spring inside?

IH: The 'au'au place?

KM: Yes.

AH: That's where the Queen used to bathe. You know if you get your ma'i wahine and you go inside there the thing turn red. You cannot!

MQ: Very particular.

AH: Kapu.

KM: Kapu, 'ae. Did you hear the name Kahinihini'ula?

MQ/AH: [thinking]

KM: There was an old man Kihe, tūtū Kihe passed away in 1929. But he was a prolific writer in the Hawaiian newspaper, *Ka Hōkū O Hawai'i*. I've translated his mo'olelo, see his kūkū was Kuapahoa of Kaloko.

AH: That's right.

KM: Oh, you remember. Kuapahoa and Kihe. That's how he knew the stories of these fishponds here. He said that the name of this pond was Kahinihini'ula but... [End of Side A; begin Side B] ...Do you remember hearing that name you think, or not?

AH: I heard about something like that and the daughter is the one that gave me the name, his daughter.

KM: Oh!

AH: Her name was Puakalehua [Puakalehua Kalua] and when they found out that my mom had two girls...get Momi. Her name is, you get your Hawaiian name?

KM: Leimomi?

AH: Leimomi, okay. My name is Puakalehua.

KM: Beautiful, Puakalehua and Leimomi.

AH: Yeah.

KM: So you folks as children, would walk all along here?

AH: All over.

KM: Did uncle them take care...and by the way since you said this and this is important. The 'ilina, the graves?

MQ/AH: Yeah.

KM: So, are the graves of your kūpuna important to you?

MQ/AH: It is very, very important.

KM: Who do you know of your 'ohana, who are you told is buried here at Honokōhau?

AH: My great-grandparents.

KM: Your great-grandparents. so is this Kalua mā, Kuakahela?

AH: Kuakahela and my grandma, they were very close.

KM: 'Ae, so Pua Kalua, Kuakahela?

AH: Yeah.

KM: And this is mauka here [pointing to Site H-26]?

AH: All our aunties.

MQ: And Keola's.

KM: Keola?

AH: Aunty Keola.

MQ: Tūtū Keola.

AH: Tūtū Keola was buried there too.

KM: Isaac, do you know this stone ramp down here that they say might be hōlua?

IH: Right. I heard it might be a drying area

KM: Actually something else.

IH: A drying...

KM: A drying area. That's even what the old man James Greenwell said.

IH: Yeah.

KM: He said you look at this, he said he doesn't think it's a hōlua. [Site H-25]

AH: It is!

KM: He was told that it was a drying kind of an area.

IH: Yeah.

AH: No, that's where the king used to slide down.

KM: You think so? You heard that?

AH: Yes, my mom used to tell us.

KM: Oh, okay.

AH: Used to tell from up there, used to slide down to the ocean.

KM: So, this is mauka of the fishpond?

MQ/AH: Yeah.

KM: The graves that we're talking about are mauka of here, right?

Group: Right.

AH: Right on the side.

KM: That's right. tūtū Keola, kūkū Kuakahela and Pua Kalua mā?

MQ/AH: Uh-hmm.

KM: Does the name Kekoanui ring a bell with you as 'ohana? Kekoanui or Koanui?

MQ: [thinking] Sounds familiar to me.

AH: Yeah, it does sound familiar.

KM: You know what, if I may share with you in the history. When Greenwell purchased Honokōhau, big Honokōhau... When Greenwell purchased Honokōhau Nui in 1876, his overseer, the man that he hired to oversee the land for him was, Kekoanui. Kekoanui was from the Kealakehe area.

AH: Yeah, he lived in here [pointing to area of coastal houses].

KM: That's right, he lived makai. In fact in this area here according to the old records.

AH: I wonder if uncle Pali, if that is his last name?

KM: Pali, oh.

AH: Uncle Pali's last name because uncle Pali was living right down in here.
[later in conversation, it was recalled that Pali's last name was Ka'awa (Pali Ka'awa).]

KM: The houses are over here by you folks?

AH: Yeah, he was right on the side of us. Not inside the wall, but outside the wall.

MQ: Yeah, because he had his own house.

AH: He had his own house right close, got to be Uncle Pali.

KM: 'Ae. Because they said had one pā kao also like one corral for...

AH: Yeah, yeah, goats and horses.

MQ: Right.

KM: Did you folks hānai pu'a down there too?

MQ/AH: Yeah.

AH: Yeah, right outside there.

MQ: My daddy them used to raise pigs, donkeys.

AH: The donkeys used to run wild.

MQ: And goats.

AH: Even the horses too.

KM: And that donkey, is that how you folks go ala hele, go mauka?

AH: No, we walk. Those were wild.

KM: That's why you guys strong yet! You walk feet.

MQ: We had donkey but it was like our pet.

AH: Yeah, they were our babies.

KM: You no make kaula'i?

Group: [chuckling]

MQ: No.

AH: Oh yes we did, you remember? Mama them used to make jerk meat.

MQ: Yeah, but they never kill their pet.

AH: Yeah, that wasn't from our area.

IH: Heard that's the best. [chuckling]

MQ/AH: Yeah.

KM: 'Ono?

MQ/AH: Yeah.

KM: That's what all the kūkū say, "Oh the kēkake, 'ono!"

MQ/AH: Yes.

AH: And they was tame too, the donkeys. Used to come every time by our place and then the kiawe's we used to pick that up and put 'em all up.

KM: And you hānai kiawe like that?

MQ/AH: Yeah.

MQ: Get plenty kiawe tree, the seed all on the ground they eat that.

AH: Our place in Honokōhau is all like that [gestures with her hands, fingers intertwining].

KM: All kiawe, thick?

AH: All thick.

KM: Matted up, all?

AH: Yeah. That's why the brother when he came down Honokōhau with me he said "You know mom, we cannot go on the other side [chuckling]." I said, why and he said the trees is all like that," [gesturing] holding hands.

KM: All intertwining and holding hands?

MQ/AH: Yeah.

AH: He said, I think grandpa don't like nobody in there.

MQ: Yeah, because they used to have that kind hippie people.

AH: Yeah all in there.

KM: I know they go all 'ōlohelohe, all naked kind.

MQ/AH: Yeah.

MQ: Naked and they just go doodoo here and there [shaking her head].

KM: Hana lepo!

AH: Pilau all over.

MQ: And right near the ocean.

KM: No good yeah?

MQ/AH: Yeah.

KM: When you folks were young, how did you approach the ocean? Did you hana 'ino, you aloha?

MQ: You pray first.

KM: You pray first?

AH: Yeah.

KM: So you aloha. And when you go fishing, what was your practice? You take everything, everything, or you take...?

AH: Oh no, no, you only take so much.

KM: And what you can use?

AH: And what you can use that's all we do.

KM: And share?

AH: We used to go surround too, when we were babies.

MQ: Yeah. We make our own imu in the water.

AH: Yeah.

MQ: We build our own.

KM: Fish house?

MQ: Manini especially.

KM: Hīnālea?

AH: Uh-hmm. Small kind, we dry 'em and eat.

MQ: They're running around that imu and we throw the net and then we knock down all the rock. The manini get stuck all in there. [smiling]

AH: Stuck in there.

MQ: All stuck in the net.

KM: Wonderful! And so you kaula'i that?

MQ/AH: Yeah.

KM: E, where did you folks pa'akai come from?

AH: From the ocean.

KM: Has some salt beds down there yeah [Site H-3]?

MQ/AH: Yeah.

KM: Were you folks still making pa‘akai then? You bring halihali wai and you make pa‘akai up there?

MQ/AH: Yeah.

MQ: Some right down there by the ocean.

AH: Yeah, right by the papa.

KM: Kāheka?

MQ/AH: Yeah.

MQ: Right in there you go, when we get up in the morning we eat our breakfast and everything. Then we go down there. And oh my God, there’s all the salt on the stone.

KM: And that pa‘akai is good yeah?

AH: The best.

MQ: Yeah.

KM: You kaula‘i the manini?

MQ: Right.

KM: Your ‘ōpelu what you kākā everything like that?

MQ/AH: Yeah.

KM: Kāpī, kākā and clean up everything?

MQ/AH: Yeah.

AH: [chuckling] And when we get aku and stuff like that I eat even the eyeball [laughing]. My mom tell me... ‘cause my sister them all big.

KM: She tell kua‘āina?

AH: Yeah. She said, leave that alone, we going sell that. I say, “Okay ma.” [laughing], I stay digging ‘um.

Group: [chuckling]

IH: Ma, you remember how they used to go catch the aku? They go paddle or they sail or they go out with bait?

MQ: Just go, just like we go make ‘ōpelu.

IH: With the bait?

MQ: Yeah.

KM: So you go out, hoe wa‘a?

MQ: They throw the bait and they throw the net down.

AH: Yeah, they no use fish pole.

MQ: No.

KM: So the i‘a rise up?

MQ/AH: Yeah.

KM: She come up for the bait. Amazing! Na'auao!

AH: Yeah, she come up. Because when they throw the whole thing, the bait outside with the pumpkin and the 'ōpae they all float and then the fish come up and the net stay underneath.

MQ: Yeah, they just pull the net.

AH: Pull all the net, the boat all surround 'em.

KM: Even the aku like that?

AH: Everything!

KM: Amazing! Good net makers these guys had to be?

AH: Yeah, tūtū and them and uncle Kanakamaika'i always made net.

MQ: They good fisherman.

KM: That's what I was told.

AH: And they don't scream at us, we'd never hear them screaming at us, even our parents.

KM: Eh no need yeah, all they need do is look. ah?

AH: Look at us [chuckling] yeah.

KM: You know already.

Group: [chuckling]

AH: Like my daddy he was strict on the table because my little brother used to cry, he's hungry. He used to do this [sound] with the broom, yeah?

KM: 'Auwē!

MQ: And we all turn over, but we got to sit still. That's how Hawaiians were you going eat you just be quiet but he was a baby he didn't know.

KM: They don't know.

AH: You know I can say, it was a beautiful life. We were free we never had no...

MQ: Strife.

AH: You know trouble with neighbors.

KM: Stress, all those things, strife.

MQ/AH: Yeah.

KM: Because you folks work as a family?

MQ/AH: Yeah.

KM: You live with the land.

MQ/AH: Yeah.

KM: And this exercise that you had all the time you go mauka-makai? And aunty Momi, you said that you had go walk this trail to go to Kailua?

MQ/AH: Yeah.

KM: To go to school even?

AH: And aunty Hannah them used to walk to go to Kohanaiki to go school.

KM: Kohanaiki walk the trail, go up?

MQ/AH: Yeah, right.

KM: Go Kohanaiki go Kalaoa School?

MQ/AH: Yeah.

KM: And then later you said...when did you folks leave makai then, about?

AH: Honokōhau.

KM: Try to think about the year because then you said later you went to school mauka at Honokōhau School?

AH: Yeah.

MQ: Right. Honokōhau and then we moved to Hōlualoa.

KM: Okay.

MQ: Because my dad have to work on the ranch. Not my...

AH: Step-father.

KM: Oh, so mama remarried?

MQ/AH: Yeah.

KM: What is your step-fathers name?

MQ: Theodore Hakoba.

KM: Was he Japanese or hapa?

AH: Filipino. Very nice man.

KM: He aloha you folks?

MQ/AH: Yeah.

KM: Good. About what year did you leave makai, Honokōhau?

MQ: We were all small.

AH: Yeah.

MQ: I know I was born in 1927, probably in the late '30s.

KM: You were born in Honolulu?

AH: Yeah.

KM: You were born in Honolulu, maybe you were three years old and sister was two. Because you said you were still in kaiapa, diapers like that?

MQ/AH: Yeah.

KM: I would like to say and I have the transcript for you, from when my wife's tūtū sat down... Now this is in 1962. She sat down with uncle Kanaka Punihaole.

AH: Oh, yeah uncle Kanaka!

KM: And aunty Makapini and uncle Joe Kahananui. Aunty Makapini said that, and she judged it by when her mama died.

AH: Oh tūtū Paekalani, she's such a beautiful woman.

KM: You remember her?

MQ: Yeah, because she took care of us too.

AH: She took care because our parents had to all go out to the ocean. Tūtū used to take care of us.

MQ: Yeah, Paekalani.

AH: Even up at Honokōhau she took care of us.

KM: Aunty Makapini says, that it was about 1940 that they moved mauka. Did you folks leave before them then?

MQ/AH: Yeah.

AH: We left.

KM: So they were still makai?

AH: They were still down.

KM: But you folks already moved mauka?

AH: Yeah.

MQ: We were living on the ranch.

AH: Our step-father had a job.

KM: Okay, that explains it.

AH: All my younger life, I had to leave my sisters and my brothers.

KM: You left them?

AH: I left them and I went to Waimea with my uncle and my aunty. My dad and my mom...

KM: Where did you go, Waimea?

AH: Waimea, yeah.

KM: And who was your uncle?

AH: My uncle Robert and aunty Kakū.

KM: What was uncle Robert's last name?

MQ: Simeona, that was my mother's youngest brother. My mother had twins, uncle Henry and uncle Robert. But uncle Robert was the youngest of all them.

AH: So I was mostly raised there.

KM: At Waimea. But you would come home?

AH: Yeah.

KM: But tita stayed more at Honokōhau?

AH: Yeah.

KM: You stayed and would go makai like that?

MQ: Yeah.

AH: But I missed all that 'cause I was pulled away from the family.

MQ: But when we were young, we were sort of like given away (hānai).

KM: 'Ae.

MQ: ...so I was staying with my godfather them. My sister was staying with my aunty and uncle and my other sister was staying with my other uncle they called George... [thinking] The one who lived at Hōlualoa. I forget their last name...

AH: Hōlualoa or Kalaoa?

MQ: Hōlualoa, the one that had all the daughters, Hattie and Sarah...

AH: Up the mountain.

MQ: Uncle George...something. But they were family, that was all my mother's cousins.

AH: Yeah.

MQ: We were all family.

AH: And he had a big family. When they make the Hawaiian food boy, 'ono!

MQ: Yeah, they plant their own taro, they plant their own vegetables.

KM: Wonderful. So you folks were always using these trails going across to Kailua?

MQ/AH: Yeah.

KM: Or you come up mauka through Honokōhau go up Kohanaiki?

MQ: Yes.

KM: Or come along the ocean, come to Kaloko? Was anyone living in Kaloko at that time?

AH: Only one of our aunties, the one gave me my name.

KM: You think so? Puakalehua?

AH: Puakalehua.

KM: She was living at Kaloko at that time?

AH: Yeah, she was living there.

KM: Do you remember uncle Punihaole, uncle Lowell?

MQ/AH: Yeah, yeah.

KM: They were living mauka?

AH: Yeah, up Honokōhau.

KM: His wife...

AH: Aunty Mary.

MQ: The one get all the hand like that. She was born, her hand was crooked.

AH: Yeah, aunty was born like that.

KM: Oh.

AH: And she's fair.

MQ: She's a very clean lady.

KM: Sweet lady, her voice. I'll make the copy of the tape for you, you'll hear her voice in 1962.

AH: Soft you know, aunty's voice.

KM: Beautiful. Aunty Mary's papa was Peahi, Kapae Peahi, yeah?

MQ: Yeah.

KM: Do you remember that Kapae Peahi? Their 'āina was just on the side...

AH: Right across the road.

KM: That's right, so not far from you folks?

MQ: Yeah.

KM: By the Kealakehe, Honokōhau boundary, they were right there?

MQ/AH: Yeah, yeah.

AH: [speaking to Momi] That's why I was telling him maybe that's one of our family because we was living right up by the grave.

KM: 'Ae. Because this is what we were told, in fact, in some of the mo'okū'auhau that uncle Kanaka Punihaole shared...

AH: Uncle, yeah.

KM: ...and how the mo'okū'auhau comes down, Kapae Peahi, Kalua, Kuakahela, Punihaole. Are all related by marriage...

AH: Yeah.

KM: They all came together tied to Kalua, yeah?

AH: Yeah.

KM: Now kala mai and I'm going to come back to the ilina here because we need to take care of this. There are ilina in this area here and your 'ohana, these are your kūpuna. In fact you have a brother or an uncle? Who else is down here?

AH: My brothers.

KM: Buried down here too?

MQ/AH: Yeah.

KM: Okay. Who are the brother's that are buried there?

AH: Brother Pali and Napoleon.

KM: They're buried makai here?

AH: Yeah, right on the other side of tūtū man.

KM: Okay. So tūtū man, this is Tūtū Kuakahela or...?

AH: Yeah.

KM: And then Pali and Napoleon.

AH: Napoleon.

KM: They were young, these two?

AH: Young boys, our brother Napoleon, he wasn't one year old.

MQ: No more one year.

KM: Was he the baby?

MQ/AH: Yeah.

KM: He's the one went go down first when the canoe went huli?

AH: No, no was Brother Ben.

MQ: He wasn't born yet.

KM: Was Ben. Oh, so actually Pali or Napoleon were born here at Honokōhau, makai?

MQ/AH: Yeah.

AH: See my mom and her family was still living in Honokōhau before she came to Honolulu and that's why she had brother Pali. He was born there at Honokōhau.

KM: Okay. Isaac, you may be a little bit more familiar with this. There's one grave that is W.P. Kahale?

IH: Uh-hmm.

KM: Is that near your families graves or that's?

IH: Right, right in there.

KM: Do you remember who Kahale? Is that Pali, Kahale?

MQ: No, that's not Pali [it's Ka'awa]. I think that's my mama's family.

AH: Mama's side, yeah?

MQ: Either her uncle, I think.

AH: Yeah.

MQ: Kahale.

AH: [looking at the map] This is all the graveyard?



Pā Ilina – Portion of Family Burial Ground at Honokōhau (KPA Photo No. 3098)

- KM: This is the 'a'ā lava because the graves are out on the 'a'ā.
- AH: Okay.
- IH: This is the one looks like the hōlua slide.
- AH: Yeah, the slide.
- IH: Going be right by that circle, yeah [pointing to Site H-26]?
- AH: Yeah, because this is right by the graves.
- KM: That's right.
- IH: And the graves are...that hale [the grave shelter] is like a centralized area and the graves are all around and according to ma, her brothers are where those cement curbing are, on the surface. Right in that area.
- AH: And they have a wall around the grave like concrete, cement.
- KM: Yeah.
- IH: Her aunty is on the Honokōhau Iki side of the hale. Still get some of the 'ili around the border where it was opened up.
- AH: Yeah, it was so beautiful before had all 'ili'ili all around, because the volcano never cover.
- KM: Yeah.

AH: It went past, around our graves, around our house. Only thing the volcano went around.

KM: This big 'a'ā flow?

AH: Yeah.

KM: Are there other ilina, makai of here that you folks know of or remember hearing about?

AH: Get plenty but we don't know.

KM: You don't know? They are po'e kahiko?

MQ/AH: Yeah.

KM: Old kūpuna time?

AH: Yeah. All in here get graves too [pointing out areas], that's our aunty them.

KM: 'Ae, so in that Honokōhau Iki area, below the trail then. It's really quite amazing when we look at this and we see tūtū Kalua's house in 1888, it's marked down there.

AH: Hmm.

KM: To see where you folks were living down here?

MQ/AH: Yeah.

MQ: I know who he meant when he tells tūtū Kalua...

AH: Yeah.

MQ: Pua Kalua.

KM: The papa.

MQ: Yeah, that's my mother's, father's brother.

AH: Very interesting.

KM: Aunty, while we were driving out sister was telling us the story about the honu out here.

AH: Turtle.

KM: Do you remember this name Alulā?

MQ/AH: Yeah, yeah!

KM: Now, unfortunately the harbor is built here. Honokōhau Harbor.

AH: Yeah, they went broke Daisy's place right across.

KM: Who was Daisy?

AH: The turtle.

KM: One honu?

AH: Yeah, big [gesturing width with hands]!

MQ: She used to carry us before.

KM: So she was big like three feet?

AH: She is, she is growing big I never knew that was her right by my feet when we went down Honokōhau last time with my other son.

KM: Do you think that Daisy was kind of ‘aumakua, kūpuna kind or?

AH: She used to take care us.

KM: So she took care of you...?

MQ/AH: Yeah.

AH: And all the turtles, when I call Daisy all the babies come in.

KM: Amazing!

AH: Sometimes get five or ten of ‘em come in.

KM: So when you were children this turtle, this honu was like your playmate?

MQ/AH: Yeah.

KM: So you go out here? You went swim with her out here at Alulā or did she come into...?

AH: She was outside because was pa’a, you know never have the opening. That’s why when I went over there they had the big pier over there. I said, “What happened to Daisy?”

KM: So they took her house away then?

AH: Yeah. So she went go swim around and then come up to our place. And she had all her babies with her, so many. And the seals, the porpoise all coming in when I’m calling her.

KM: For real? The porpoise too?

IH: A few years ago, ma came over with the ‘ohana and the ‘ohana hālau, and ma went into the water and everybody was shocked when the honu and stuff started coming into her when she was standing in the water. Nobody could believe what was happening.

AH: Yeah, they were scared, they told me, “Grandma, grandma!”

IH: “Get out of there!”

AH: I said, “What happened?” Then they tell me, “All the turtles, look at all the turtles coming in.” Was all around me.

KM: Just like family reunion?

AH: They know because I was calling Daisy.

KM: The mama, the kūpuna...

AH: Yeah. She was right by my feet because the water was about this deep [gesturing three feet]. I couldn’t see her in the bottom get the limu...

MQ: Now she’s talking about the land [at Honokōhau].

AH: Yeah.

MQ: Why did these things come up? All this time it was just like undercover, undercover.

AH: Yeah.

MQ: And all of a sudden now it's coming out. I want to know why?

KM: Some of it is because the laws have changed and people need to know the history of the land. More importantly now of course [pointing to map] see all of Kaloko, this Honokōhau has become the National Park is over here, right?

MQ/AH: Yeah.

KM: The park has a responsibility to care for so what we're doing now in talking story is helping gather information so that from time on they're going to know that this is your folks kūpuna.

AH: Uh-hmm.

KM: This is who you are?

AH: Yeah.

KM: And you've demonstrated in talking story today, the depth of this relationship.

MQ: Uh-hmm.

KM: And so it's important that we do this because your children, your mo'opuna, need to know. If the National Park here has become the steward of this land, they need to be stewards, pono. And they need to know what you feel... So what do you feel about the 'ilina of your kūpuna? Got to respect them, or move them, or what?

AH: You got to respect.

KM: Leave it where it is?

AH: Leave it alone.

KM: The family, you folks may want to... Like you said, I guess, at one point some of them had perhaps been impacted by some dozing?

MQ/AH: Yeah.

KM: When they were making the visitor center area?

AH: Yeah, they made that, and get plenty bones.

IH: We're not sure if that was the 'ohana, it might have been somebody else's 'ohana but...

KM: Maybe more kahiko time.

AH/IH: Yeah.

KM: Because it's mauka yeah, closer to the old ala loa?

AH: Yeah.

IH: But no matter whose it was, we were really concerned about that being exposed.

KM: That's right that's 'ohana.

IH: No respect to the 'ohana.

KM: Yeah. It's important to take care.

AH: Yeah, we were all like family.

IH: No matter whose 'ohana that is...

KM: That area is up here, near the trail?

AH/IH: Yeah.

AH: Because the grave is right down there.

KM: So you know of at least...it sounds like five or six 'ohana in this one area right here?

AH: The graves?

KM: Kūkū Kalua?

AH: Get more, all our aunties.

KM: Brothers, tūtū Keola?

AH: Tūtū Keola, that's her bones that were missing. I was crying, I was telling, "What happened to aunty's bones?" I was looking down in her grave, I couldn't find 'um.

KM: 'Auwē!

AH: Her head, I couldn't find the rest of her body only her uhā bone.

KM: But you said that you thought that happened?

AH: Before.

KM: People pot hunters and stuff?

AH: Yeah.

KM: That's one of the things too, if the Park Service knows this maybe...

AH: They got to stop.

KM: They can stop people. And there is, because this is federal land now, you get in there and you go hana 'ino...

AH: No good!

KM: ...these places like this you going get fined.

IH: That's right.

KM: They got to catch you, but you know you're going get fined.

AH: That's the first thing I said, "They not supposed to touch." Because that small house...

KM: Tell me about that small house again?

AH: That's my great-grandfather.

KM: So your great-grandfather's?

AH: Is buried under there.

KM: What was the house though? Was someone living there before?

AH: No, no it's just a tomb like.

KM: Oh, so pū'o'a.

AH: Yeah, covered.

KM: Okay, so pū'o'a.

AH: Was there for so many years. And it was there all the time when we were going back and forth. Nobody bothered, you know. And then this last time when we went back to Honokōhau. 'Cause it was all on the ground.

KM: 'Auwē!

IH: I remember twelve years ago I came over here for a family reunion we had here and ma pointed the [requested that the tape be turned off; tape back on]... The main thing I like make sure, is that the National Park people are going to take care...

AH: This area.

IH: ...of all the kūpuna iwi over there. They've got to know that we are 'ohana so we get some kind of a say in whatever they do over there with the iwi.

KM: And you've demonstrated your mo'okū'auhau just in talking story which is beautiful, you know?

MQ/AH: Uh-hmm.

KM: And how you folks came home. To you it's important to take care?

AH: It is very, very important to us.

IH: I remember in 1987 when I came here for a family reunion the little hale we were speaking about, covering the grave used to be able to see the post that was holding up the roof and everything from the highway as you were driving by.

AH: The red roof.

IH: Looked like the bulldozed a berm up against the side there so now you can only see the roof of the hale.

AH: And we get plenty family buried there. They went cover 'em up.

KM: That's recent because your brother's? This has to be 1930s?

AH: Yeah. My brother's are way inside.

KM: Inside which way going makai or?

AH: More makai to the beach, it's right up by the hill.

KM: Behind the fishpond area?

AH: Yeah, right in the back up on the hill.

KM: Okay.

AH: And then get where the kings slide.

KM: There's a bluff, yeah?

AH: Yeah.

IH: The two brother's are right on the makai side of the hale.

AH: Yeah, right near the tomb.

IH: They made the concrete curbing around the grave sites.

AH: And somebody went...oh all the 'ili'ili, everything is all gone [shaking her head].

KM: Hmm. One other thing aunty...

MQ: Yeah.

KM: When you asked, "Why now?" This area of Honokōhau, [pointing to map] going mauka, Greenwell still has.

MQ: Uh-hmm.

KM: And so what I did, when I met your nephew in April this year. The first time we met and talked story. He told me about mama and you folks and I said, "Oh we should do this interview." Then later on, a couple of months ago, James Greenwell's son, Jimmy...

MQ: Uh-hmm.

KM: ...They are planning to do some development, kind of like where Sam Choy's restaurant and the business park is...

AH: Yeah, yeah.

MQ: Oh.

KM: Mauka of the highway, mauka of Ka'ahumanu.

MQ: Yes.

IH: Is that Lanihau Partners?

KM: Yes, Lanihau Partners. And so what my task to do was, to find people that are kama'āina...

MQ: Yes.

KM: ...that can remember this land. And you and sister have shared things like, "The trail was still used..."

AH: Yeah.

MQ: Uh-hmm.

KM: You folks would go mauka-makai like that.

MQ: Uh-hmm.

KM: And go out this way [pointing out the trail towards Kailua on the map].

MQ: Uh-hmm.

KM: So the idea is to go and talk story with the kama'āina so that they can...

MQ: Know what's what.

KM: Yes, know the history, and in case there is something there. See, one of the interesting things is that you folks were 'ohana all makai here.

AH: Yeah.

KM: One other thing is that when great tūtū Kalua in 1866, got this 'āina [pointing out location of Kalua's Grant No. 3022 in the 'ili of 'Elepaio, Honokōhau Iki] this is Pua Kalua's papa or maybe the grandfather.

AH: Yeah.

KM: The historic record says that one of the daughters was named Ma'a.

AH: Yeah.

KM: Kalua's daughter Ma'a worked with him and got the land, the mauka land.

AH: Hmm.

KM: This is Register Map 1280, when we look at Kalua's 'āina here, this is it here. This is the mauka land, the house and where the kalo was grown.

AH: Uh-hmm.

KM: Right on the shore here, between Honokōhau 1 and 2, there is another trail that is marked on Kalua's grant map in 1866, marked, "Road to Beach." So this is probably how they went mauka-makai.

MQ/AH: Uh-hmm.

KM: Do you know the Spencer family?

AH: Yeah.

KM: The Spencers evidently owned Honokōhau 2

AH: They bought it?

KM: Yeah, now this was a long time ago.

AH: How come?

KM: Well see, this 'āina here was awarded to Leleiōhōkū in the Māhele, in 1848.

MQ/AH: Uh-hmm.

KM: When Leleiōhōkū died, and his heir, Ke'elikolani, eventually sold the land... First they leased it to a guy by the name of McDougall. Later the land was sold to a man by the name of Bickerton [Richard]. Bickerton married a Spencer girl. This was in the 1880s. The Spencer girl then handed the land down through their family, and by 1940, Spencers and Frank Greenwell shared half-interest in Honokōhau 2.

AH: Okay.

KM: Which is why Greenwells had interest in both of these Honokōhau lands.

AH: How come the mom and the dad went ask me and my older sister, where we own? So they just looked at us like we didn't know. So I told them Honokōhau 2. And they were confused in there.

KM: Yes, it's because this grant that tūtū Kalua had [pointing to location on map], that's Honokōhau 2.

AH: Hmm.

KM: His 'āina is right on the boundary between Honokōhau 1 and 2, but it is actually in Honokōhau 2, according to the old surveys. So I guess they were trying to figure out for sure, who had what.

AH: Yeah. I remember that.

KM: So it was the old man Frank Greenwell?

AH: It was both, him and the wife. They were very nice people because they kind of grew up with my mom them.

KM: Hmm.

MQ: This Greenwell that you folks talk to now, is a new Greenwell?

KM: This is James. James is about 84, so he's a little older than you are. Do you remember the brothers, Robert...?

MQ: Uh-hmm.

KM: Radcliffe or Rally.

MQ: Uh-hmm.

KM: And James? Well Robert is gone now, but Rally and James are still alive, and they're in their mid 80s.

MQ: Oh.

KM: The younger boy, Jimmy, is the one who is sort of overseeing this mauka land and research process.

MQ: Uh-hmm.

KM: But you see, if we look at this old map [pointing to location on Register Map 1280]. See this road here [Māmalahoa Trail]?

MQ/AH: Yeah.

KM: Ka'ahumanu Road runs just mauka of there. So what they are looking at is all mauka.

AH: Uh-hmm.

KM: But it's still very interesting. You see this trail [pointing to the Honokōhau-Kohanaiki Trail] and how this 'a'ā flow comes down here?

Group: Uh-hmm.

KM: You can still see this trail that you folks used to walk up to...

AH: Kohanaiki, yes.

KM: You can still see it on the land, as well as the other trails that come across here and go to Kaloko, and then how they would take the trail from Kaloko...

AH: All go up.

KM: Yes, go straight up too.

MQ/AH: Yes.

AH: It goes straight up to the graves.

KM: Hmm. And had the church, then you go mauka.

AH: We never knew had the church. [speaking to Momi] When we went there, never had, yeah sis?

MQ: Yeah.

AH: Never had the church.

KM: Hmm.

AH: It was beautiful those days, everything was so calm.

MQ: And now, everything changed.

AH: Yeah, it's all different.

KM: But by recording some of these stories, recollections, we can help keep that memory too.

MQ: Uh-hmm.

AH: That's right.

KM: So you folks aloha this 'āina, yeah?

AH: Yeah, because we grew up naturally there.

MQ: Yeah.

AH: We didn't grow up seeing all these things that's going on now.

MQ: Yeah.

AH: It was a beautiful place. We didn't want to leave, but because we were little, my mom said we had to go. But I remember I was talking to my youngest brother, I said, "Now where are we going, this is our home?"

KM: Hmm.

AH: And then we both sat down in the back of the house...

MQ: Are they going to have a case for the lands?

KM: Not that I know of.

MQ: You don't know? I see.

KM: Because what happened is, that the makai section is all gone...it is all in the National Park now,

AH: Yeah.

KM: So the real issue as I understand...and again, I'm on the an outside.

AH: Uh-hmm.

KM: Is how you folks can ensure that the ilina are taken care of.

AH: Uh-hmm.

KM: And another thing to take care of, like the heiau. One of the things that aunty Makapini and uncle Joe Kahananui them said was, "Night time, kani ka pahu!"

AH: Yes.

KM: So sometimes you hear the pahu coming from the heiau.

AH: Yeah.

KM: You folks remember that, or did you see huaka'i pō?

MQ: Yeah.

AH: We used to, and they used to walk at night, across.

MQ: Yeah.

AH: They come from Kailua, go up along the trail, night time. We used to see them walking, the lantern. To the graves and then they go down that side and stand outside on top. And the lantern in their hands.

KM: Hmm, amazing those times, yeah.

AH: Yeah.

KM: So you folks would see the huaka'i like that?

AH: Yeah, I remember.

MQ: At night.

KM: [speaking to aunty Momi] I know, you're getting tired.

MQ: Yeah.

AH: Yeah, she has to go rest.

KM: I'm so sorry.

IH: The land, we may never ever get the land back, but we can protect the graves.

KM: Yes, you folks are a part of the land.

AH: Let me say something too. You know why they made it a park? We asked the Greenwells. And the Greenwells turned around and told my sister and I, "When you guys come back to Honokōhau, you can turn it over because that land is for you folks. You get your family." But now we hear that we can't do anything about that lands. The Greenwells told my sister and I, "Come back." They talk Hawaiian, the old man is smart.

MQ: Yeah.

KM: The old man Frank Greenwell was smart.

MQ: Is he still living?

KM: Ua hala.

MQ: Gone.

AH: The both of them, husband and wife talked together?

KM: Yes, both are gone. Those things, I don't know about.

AH: Yeah.

KM: But your son here said something very important. And you know your piko ties you back to your 'ohana...

AH: Yeah.

KM: ...generation after generation.

AH: Right.

KM: And that piko that connects you all the way back to these ilina (graves)...

AH: Yeah.

KM: The stories of this land, are also what connect your mo'opuna to this land.

AH: That's right.

KM: And no one can ever take that away. So you folks, like Isaac and your daughters them, aunty Momi, all...

AH: Stick together.

KM: Yes, stick together. Can at least help to ensure that the respect is given.

AH: Yeah.

KM: And you know, maybe there is a way of talking with... I'm sure that if you talk with the Park Service... Who better to help steward and care for this land than the families who are descended from it?

AH: Yeah. That's why the Greenwells worked on the park. They said, "We'll put it in a park, and then when anything else... You know, when you folks grow older, come back."

IH: Mom made a request of me that she would like to be buried there when her time is pau.

AH: Yeah, I want to be buried at my brothers grave.

KM: Wonderful.

IH: That's something that I have to discuss with the Park Service after we settle all of this little difference that we have right now.

KM: Hmm. At some point, we should probably try to make arrangements to go out to the land. I know that aunty Momi, for you, it's very hard.

MQ: Yeah.

KM: But your mana'o...

AH: We can take pictures.

KM: Yes. We can go out to the land, holoholo easy, go look at some of these places and talk story a little bit again another time, about that. [speaking to aunty Momi] Maybe you can send your daughter or one of you mo'o that's interested in this.

MQ: Yes.

KM: So that your line can go out too.

AH: Yeah, I have my nephews.

IH: Maybe Samuel or somebody can come?

MQ: Yeah, Samuel. I think Sammy will come.

AH: Yeah.

MQ: Andrina said that she would like the brother to come because he's older than her. And he knows about land too.

AH: And not only that, they had some kind of lū'au down Honokōhau, by the park.

MQ: Oh.

KM: I know aunty, you're getting luhi. I want to say mahalo nui iā 'olua, iā 'oukou. If I made a mistake in talking, please hui kala mai ia'u.

MQ: I think it was good.

AH: This was good, at least we recorded it.

KM: I'll transcribe this interview almost verbatim, I'm going to send it back to you and we'll gather together again... If it's okay by-and-by, I will come back and bring this to you, so we can talk story. Maybe your daughter can come so that we can correct any mistakes like that.

MQ: Okay.

IH: Yeah.

KM: And the same thing with sister, just to talk a little bit, we come to Honolulu, I can meet here.

AH: Yeah.

KM: Mahalo nui iā 'oukou, na ke Akua e ho'opōmaika'i iā 'oukou.

MQ: Thank you.

KM: Aloha.

MQ: Yes.

IH: Mahalo Kepā... [end of interview]